

# THE CHRISTIAN CENTURY

*A Journal of Religion*

Chicago, January 29, 1920

## Islam—Its Vitality and Doom

By Samuel M. Zwemer

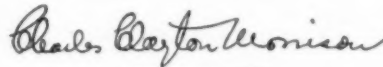
## Mysticism in Common Things

By John Wright Buckham

Published Weekly—\$2.50 the Year

# An Announcement by the Editor

I HAVE in my possession twenty manuscripts of articles on "*The Church's Future*" written by the leading thinkers of this country both within and without the church. These articles cover the entire range of typical present-day opinion from orthodox apologetic to radical criticism. Among the writers are Dr. Charles E. Jefferson, Dr. Robert E. Speer, Mr. John Spargo, Dr. Joseph Ernest McAfee, Mr. Francis Hackett, the Hon. Louis F. Post, Prof. Harry F. Ward, Dr. Graham Taylor and others of equal authority. These articles will appear from week to week in *The Christian Century*, beginning with the issue of February 12. In my judgment this series of articles constitutes the most significant journalistic offering in the history of the American religious press. It makes room for a tolerant discussion of the problem of the church from all reasonable and sincere angles. Knowing as I do the contents of these articles, and anticipating the discussion they are certain to arouse in the columns of *The Christian Century* and elsewhere, I wish them to be shared by as large a constituency as possible, and I take this very direct and frank way of calling attention to them.



EDITOR, THE CHRISTIAN CENTURY.

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# The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### A Prayer at a Funeral

GOD of darkness and of light, Thou lamp and guide to all timid and perplexed hearts, we turn from our helplessness to Thee for help, from our desolation to Thy loving arms for comfort and hope. In the strangeness of this hour we would have some word from Thee. Only Thou canst illumine its mystery and steady our minds as we pass through the dark waters. We thank Thee for all the gentle words of our human friends, words of sympathy and counsel and courage. Yet no human word finds our soul at the depths of its pain and need. Unless Thou speakest we are left desolate indeed.

We bow, therefore, in the silence to listen for the still, small voice of revelation. No guess, no perhaps, no ingenious conjecture of man's philosophy can suffice us now. Only God can satisfy us now. And with what authority dost Thou speak! We cannot doubt that it is Thy voice talking to us in Holy Scripture, through the lips of Christ, and in the irrepressible intuitions of our own souls. The angel of death has led us to the verge of reality. We stand between the desert of our illusions and the fulfillment of our dearest hopes. And we cannot return to the routine of our lives unless from Thy hand there falls into our soul some treasure of divine counsel or wisdom which we may carry with us through the years.

Thou who art the God no less of our dear ones who have passed beyond our sight and ken than of us who remain amid the things of sense, show us, we beseech Thee, how near to us is the heavenly land into which our dead have gone. And if they may not reach us in material and sensuous contacts, grant that the channels of memory and imagination may be kept open through which we may

hold sweet communion with them until the day dawns for us and the shadows flee and we stand with them in Thy presence known and knowing as we as we have been known. In the name of Christ—Amen.

### The Ulster Delegation in Chicago

THE group of ministers representing the Protestant churches of Ireland now on deputation in this country spent four exceedingly busy and effective days in this city. Representing as they did individually Presbyterian, Methodist and Episcopal churches, they found eager hearers in many local groups and meetings, all the way from small congregations to the vast mass meeting at Medinah Temple with its overflows that filled the Fourth Presbyterian Church and Moody Tabernacle. It was the first opportunity that Chicago has had to listen to a different side of the Irish story from that which is usually coupled with the plea for Irish freedom and the relief of the distressed people. The American spirit is so prompt to respond to calls for liberty and democracy that it has been easy for the Roman Catholic propagandist of southern Irish independence to gain a sympathetic hearing and raise large sums of money for the so-called Irish Republic. The presence of these distinguished Protestant clergymen made it clear that there is a very different side to the problem, and that most of the stories of outrage and oppression are pure fiction. At least it will not be possible henceforth for the anti-English agitators to have their own way without at least some demand being made for the presentation of the facts on which the urgent and loyal pleas of large numbers of the Irish people against separa-

tion from the empire are based. The one danger which Protestant Ireland fears more than any other is such a form of home rule as will subject them to the domination of a Roman Catholic government.

### "If Thine Enemy Hunger, Feed Him"

**C**HRISTIAN ethics are altogether clear upon the duty of America in the present world situation. We are for the moment the granary of the world. Our people live in such comfort and luxury as they have never before known. On the other side of the water, famine stalks gaunt and terrible. The children of Austria have rickets and are contracting tuberculosis. They never made war on us. To make them expiate by starvation the guilt of the military autocracy that once ruled their unhappy country would be barbarous. Armenia still has 700,000 destitute people who must be kept alive by charity. To a considerable extent the situation may be solved by the voting of liberal credits to the afflicted countries. Seventy million in a loan from America would solve the problem in Austria. Propaganda is now being carried on in the American press in opposition to further extension of European credits. Fortunately, our bankers see that such a policy would be against the best interests of our own country. It is good business to furnish credit to feed Europe, but if it were not, it would still be good religion.

### The Empty Schoolhouses

**S**EVERAL thousand school children—the number is placed as high as fourteen thousand—are on the streets of Chicago for the lack of teachers. The supply of teachers from the normal schools has dwindled and the quality of the teaching force has depreciated. Many school teachers could improve their condition financially by becoming maids in the homes of the well-to-do, where there is a big demand for help. Most teachers could make more money by becoming milliners or dressmakers. The nation has neglected its idealistic leaders whose work is not primarily for money until they are being starved out—teachers, ministers, "Y" secretaries and many other servants of the community. In the trail of this shameful parsimony will come a tide of juvenile delinquency, and a generation without leadership. If need be, let the community buy cheaper automobiles and pay taxes to support real teachers in one of the most important jobs in the world.

### A Campaign for Vocational Guidance

**I**MPORTANT among the varied activities of the Interchurch World Movement is the February campaign in the colleges and universities of the country in behalf of vocational guidance. While the big objective of the teams which will visit the schools will be to recruit church leadership, emphasis will be put upon the whole subject of life

investment. This is wholesome and necessary. Probably sixty per cent of the students of our colleges are carrying on their courses of study with no well-defined idea of service to society. They were sent away to school. They live day by day in the stimulating college atmosphere without looking forward. The student is to be delivered from the pietist who would make every man a minister and every woman a missionary without regard to talent. There was truth in the old idea of "a call to the ministry." Not every man has the talent or the viewpoint. The chief task of the speakers in the colleges will be to arouse the students to an interest in the subject fundamental to young lives. The student himself must make the great Socratic discovery, "Know thyself." In the long run, he, better than anyone else, can discover his powers and capacities. The campaign of the Interchurch World Movement will set him to the task of self-discovery.

### The Win One Campaign of Personal Evangelism

**T**HE national movement projected by the American Christian Missionary Society through Rev. Jesse Bader has in it many elements worthy of commendation. It proposes a careful survey of each parish with regard to the religious status of the people. Many churches are quite unconscious of the nature of their problem. A survey reveals the facts. A survey of the Sunday school will show whether that institution really makes Christians or whether its work has been a superficial nose-counting from Sunday to Sunday. There is the further perfectly sound principle that the members of the local church are the people to do the recruiting. That these should come together for conference on method and to arrange a proper division of labor is both proper and right. The Easter services are also an appropriate part of the plan, provided these are truly religious and not a reversion to the discarded emotionalism from which we are emerging. We are beginning to see that we do not need to make people psychologically drunk to win them to Christ. Sober judgment and the altruistic devotion to a world cause are sufficient forces to harvest most souls for the service of our Lord.

### Political Conservatism Over-reaching Itself

**T**HE action of the New York Assembly in excluding five men from a seat in their body for no other fault than being Socialists indicates how mad political standpatism has become in this country. The Socialists have involved themselves in the worst possible program for attaining their ends, taking the side of a military autocracy against the democracies of the world. Many of their intellectual leaders, while continuing as intellectual Socialists, have despaired of the political party that bears that name and have left it. But ill-advised as the Socialists have been, nothing they have ever done matches the absurdity of the position of the New York legislature. Must a man get up a revolution to protest against our present

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laws? The position of the New York legislature would make such a course necessary. We have been telling our radicals that their programs of violence were unnecessary and ill-advised, but the New York legislature seems to say that violence is necessary if changes are to be wrought. Those who have patriotically defended our nation against outside perils have the task of now defending it from the red radical who would burn and kill and the foolish conservative who would give the radical his excuse.

### The Passing of Another Musical Leader

THE art circles of Chicago have been called upon twice within a brief time to mourn the loss of a distinguished member of their order. The death of Mr. Campanini deprived the Chicago Opera Company of its talented and magnetic leader. In the death of Reginald DeKoven the same institution has suffered bereavement of one of its most loyal and gifted composers. Mr. DeKoven's name has been conspicuously associated with the lighter forms of music for many years, but this year he achieved the very honorable distinction of providing a Grand Opera score to the Chicago organization. This was "Rip Van Winkle," and by a strange trick of fate the first performance of the opera, the only one thus far on any stage, was given in the Auditorium on January second. It instantly called forth high praise from all of the critics and justified the expectation of Mr. DeKoven's circle of friends. The form of the Rip Van Winkle tradition followed by Mr. DeKoven and his librettist is earlier than the version used by Washington Irving and made popular by Joseph Jefferson. It uses another character, the child the sister of Gretchen, who accompanies Rip into the mountains and then returns to welcome and at last to marry him on his return. Mr. DeKoven's death will be a serious loss to musical and dramatic art in America. The number of men and women of his type and gifts who have made Chicago their home in recent years is indicative of the spirit of the city and the artistic atmosphere which it provides for workers in these areas.

### Uncle Sam Wants Us to Read

THE little groups in the villages poring over their Chautauqua books are to be supplemented by thousands and thousands of citizens who follow recommended courses of reading, if Uncle Sam has his way. The Bureau of Education has laid out a number of reading courses, of varying lengths, for the successful completion of which a certificate is issued. Some of the courses are "The World's Great Literary Bibles," "Great Literature—Ancient, Medieval and Modern," "Reading Course for Parents," "Reading Course for Boys," "Reading Course for Girls," "Thirty Books of Great Fiction," "Thirty World Heroes," "American Literature," "Thirty American Heroes," "American History Course," and "France and Her History." This work has been laid out by emi-

nent authorities of the great universities and is at once popular and intellectually satisfying. The plan to turn our citizens back again to cultural life is a most necessary note following the war. The public libraries are naturally much interested in this government work and the churches may well lend their support to it.

### The Fatuous Hopes of Wet Leaders

IN NEW JERSEY the wets have captured the state government and are taking a course which bids defiance to the Federal enforcement of the liquor laws of the nation. Something like it was tried out a long time ago by South Carolina, and the record stands clear in history. The wet secessionists of New Jersey will have shorter shrift than did the men of long ago, for we have settled the question of secession. The governor of New York has been lured on by the futile hope of proving that the Federal amendment never passed. He wants referendums in enough states to work the undoing of the amendment. He deserves a leather medal as the leading optimist of 1920. To get a popular verdict against prohibition in thirteen states is a greater task than the celebrated labors of Hercules. The dry interests of the nation will be nothing daunted by such threats. Prohibition will carry on a referendum in most of the states where the test is inaugurated. Each section of America that has tried prohibition has retained it. The nation itself is being convinced. A sporting minority, because it is independent in its voting, can capture the support of certain short-sighted politicians, but will never carry the nation.

### New Baptist Official Organ Absorbs Leading Journal

A JOURNALISTIC event which makes its vibrations felt beyond the denominational community directly involved, is the passing of *The Standard*, the influential Baptist newspaper, and the appearance in its place of a new paper, *The Baptist*, to be the official organ of the Northern Baptist Convention. *The Standard* was a privately owned organ and was purchased by a promotional committee appointed by the Convention last May. It is the first step in a program of absorption of all Baptist papers in Northern territory, all having consented to the benevolent assimilation save the doughty *Watchman-Examiner* of New York. This organ, edited by Dr. Curtis Lee Laws, is determined not to yield to the Convention's policy of officializing all the publications of the denomination and will continue to express its opinions in the same independent fashion as in the past. The fraternity of religious journalism is less interested in the birth of the new paper than in the demise of *The Standard*. The policy and character of the new organ can, in a general way, be predicted from the fact that it is to be an official publication. As such it will become at once a propagandist instrument for denominational institutions and interests. It will be welcomed by its sister periodicals of the religious press and bidden godspeed. But the religious

press contemplates the passing of *The Standard* with regret. For over half a century it has embodied the highest ideals of the craft. Forward-looking but loyal to its communion, clean and friendly in all its criticisms, an open forum for the discussion of current issues, a positive force in leading the churches away from bigotry and prejudice toward Christian liberalism — *The Standard* has served under the long administration of Dr. J. S. Dickerson and, during the past seven years, of Dr. Clifton D. Gray, as a model Christian newspaper in spirit and method. Its absence from the exchange list will be felt throughout religious newspaperdom. Dr. Gray, the editor and owner at the time of the recent purchase, has accepted the presidency of Bates College in Maine. He will stay with the new publication, however, until May, inducting Dr. Lathan A. Crandall, the first editor of *The Baptist*, into some of the mysteries of newspaper technique, though this well-known Baptist pastor cut his editorial eye-teeth many years ago.

## Christian Unity and Reaction

FOR the first time in more than a decade a great interdenominational convocation of churchmen has been held in which it was either indiscreet or unpopular to speak candidly in favor of a united church of Christ. This statement applies to the Interchurch Conference held early this month at Atlantic City. At all the Christian conferences representative of English-speaking Protestantism held since the World Missionary Conference at Edinburgh in 1910, and for some time before, Christian unity has been the dominant theme. At Edinburgh it ran like a golden thread through all the commission reports and all the floor discussions. No idea was more basic, more pervasive or more urgent than that of the scandal and inefficiency of our divided Protestantism and the instant need of meeting what was called the decisive hour of Christian history with a united church. At the Panama Conference in 1916, the follies and irrelevancies of denominationalism constituted the chief criticism of Protestant missionary policy in the whole Roman Catholic field of Spanish- and Portuguese-speaking America. At all lesser gatherings like the regional conferences held by Dr. Mott throughout the Asiatic mission field and by a representative deputation throughout South America, the utter need of organic unity for the mission field was the prominent and popular theme. Churchmen of all sects spoke out without fear or apology. They saw clearly that the missionary enterprise could not prosper honeycombed with denominationalism. And it was not a difficult mental leap from a united church on the mission field to a united administration of missions at the home base.

In home mission conferences, also, this need of unity either through some principle of federation including perhaps a dividing up of territory among the various denominations, or through a yet more vital and organic sort of unity, has been a ruling conviction for more than a decade. The Protestant survey of the American Northwest was undertaken by the home mission boards in the spirit of

unity and contributed illuminatingly to the disclosure of the sin and waste of competitive denominational expansion in the newer portions of our own land. Throughout the discussion of the findings of this survey there ran the frank recognition of the need of a united Protestantism.

But at the Atlantic City Interchurch Conference a new spirit obtained. The old-time trite phrases condoning a divided church reappeared in several instances on the general platform and many times at the group gatherings. One could not circulate among the delegates without sensing a revival of the denominational spirit, cleansed of some of its former bigotry, true, but the same old spirit of determination not to allow the dividing lines to be blurred by any sentimental philosophy of union or any doubtful schemes of too intimate cooperation. In a word, sectarian jealousy was more respectable at Atlantic City than at any gathering of the church's leaders in recent times.

This fact is of great importance to those whose hearts are committed to a dissolution of the denominational type of Christianity and the recovery of the pristine unity of New Testament times. For the moment it will strike such persons with a shock of disillusionment that there has been an actual recession from the higher ground previously gained. During the war it was assumed by most of us that the period immediately following the war would register enormous gains for Christian unity. The intensity of the war-time purpose, the sense of common peril, and the example of political units and all types of diverse social groups in uniting their energies to win the war impelled the churches also to find more intimate fellowship than ever before, often in disregard of their sectarian distinctions and interests. This was illustrated in many local communities by the federation of local congregations, and even in unions of an organic character. From all this it would indeed be a natural inference and expectation that with the passing of the war the advantages of unity would project themselves with convincing vividness into the Christian problems and tasks of peace time. Surely, many reasoned, if our sectarianism is a disadvantage when civilization faces the Central Powers of Europe it is clear that it must be an even greater disadvantage when the church faces the principalities and powers ruled by the princes of darkness.

This reasoning, we believe, was logical and sound. In the long run the lesson of the war with its disclosure of the weakness of a sectarianized church and its demonstration of the increased power attainable by a higher degree of unity, will surely profoundly affect our future ecclesiastical policy. The shibboleths of denominationalism were never so thin and unimperative as now. But if this is so, how shall we account for the apparent present recrudescence of sectarianism? How shall we explain the lapse of ideal in the Interchurch Movement from the quasi-organic character with which it was first conceived at Armistice time to the final repudiation of every hint of organic unity a year later? The answer is not obscure. The fact is that there are two strong forces within the modern church striving for the mastery — on the one

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hand, the free democratic force of the laity including a large proportion of the ministry, and on the other hand, the ecclesiastical leadership to whom has been given charge of the institutional life of the several denominations and especially of the vested interests of these denominations.

Of these two forces the democratic is moving toward unity. The average intelligent layman of our leading churches knows little and cares less about denominational distinctions. Increasingly he is characterized by a mood of impatience and protest against the insubstantial considerations that separate him from Christians who do not happen to wear his tribal name. This people's sentiment has gained greatly by the war experience. But clashing with it is the force of the ecclesiastical organization. Denominational leaders tend perforce to be sectarian-minded. Bishops and secretaries are trustees of the ecclesiastical status quo. Their vision is predetermined to be limited in catholicity by the interests of their sect. They stimulate the denominational self-consciousness. It is through this clannish egotism that the practical ends for which bishops and secretaries are appointed are attained. The tribal lines of separation must not be allowed to fade. The constituency of each denomination must be made to feel that its denomination has some unique commission, some distinctive deposit of truth and some proud inheritance which it can preserve and pass on only by maintaining its separate identity.

The explanation of the Interchurch lapse from its earlier ideal lies in the fact that it encountered this ecclesiastical force at a moment when that force was exceedingly active and powerful, and was unable to withstand its presence. Since the war the ecclesiastics have been having their inning. The united undertakings of the war-time had wrought havoc with the denominational interests. Civic things, non-churchly things, had been holding the attention of the Christian communities, and the beginnings of denominational disorganization had clearly set in.

Very early after the close of the war the ecclesiastical forces began to operate in self-defence against the unifying influences that were released by war's peril. In last spring's denominational gatherings—the Baptists, North and South, and the Presbyterians, North and South—the need of denominational rehabilitation and self-defence was in the forefront of consideration. There was an evident conscious or subconscious purpose on the part of the leaders to reintegrate the denominational units which had been perceptibly broken down by the "latitudinarianism" of the war-time psychology. Any proposal involving the principle of Christian unity was treated by these bodies either with cold criticism or with hilarious scorn. The first attitude was illustrated by the Presbyterian bodies, the second by the Baptists. Even the Northern Presbyterians who a year before had called an assembly of all evangelical churchmen to consider the possibilities of organic unity showed positive signs of a slackening purpose. Little wonder, then, that the first proposal of the Interchurch Movement for a single treasury through which the

whole of American Protestantism could contribute the resources for a united world-wide advance should meet with vigorous objection from the guardians of denominational interests. The success of such a common treasury enterprise in getting the money would inevitably call for a common administration of its expenditure. And the reflex influence of such organic co-operation upon sectarian self-consciousness is not difficult to forecast. It would undoubtedly tend powerfully to draw Christians of all sects together and to break down their denominational barriers.

Hence the delegates to the Atlantic City Conference found themselves in an atmosphere charged with sectarian jealousy and suspicion. The immediate need of rebuilding the frame-work of the denominational order was at the front of attention, and utterances looking in the direction of unity had to be made with cautious words and often with qualifications amounting almost to apology. But what else could be expected in a gathering predominantly composed of the employed officers of the denominations? Secretaries, bishops, trustees, board members, editors of church papers—from a personnel like this nothing but reaction could be expected in the matter of Christian unity.

This, we hold, is the measure of the current reactionary movement for the strengthening of the denominational order. Its source is not the heart of the Christian people but the extremity and dismay of the ecclesiastics. Those who have read Christ's will for the unity of his followers will not be deceived or discouraged by this temporary reversal of the tendencies of church life. They will see that it is but an eddy in the mighty stream, a momentary sag in the determined purpose of the church, and they will rest confident that the deeper-lying forces which work quietly but unfailingly are carrying the church of Christ to the high goal which its Head fixed for it.

## A Curious Criticism

ONE is often struck by what appears to be an unexplained inconsistency between the usual convictions and the occasional attitude of well known men. There is a certain expectation that a minister who is a well known progressive and a leader in forward looking policies in his denomination will justify his reputation when a new form of Christian policy presents itself for public approval. And when he appears to contradict his past record by a sudden display of conservatism there is reason for surprise. Dr. George A. Gordon of the New Old South Church in Boston has for years represented the liberal wing of Congregationalism in New England. His utterances on many phases of theology have been the standards of progressive, almost of radical modernism. While holding stoutly to certain philosophical pre-suppositions that made him inhospitable to some of the more common forms of theological and pedagogical thinking he was none the less a standard bearer of the most pronounced liberalism.

It was therefore a matter of surprise when a few



months ago he took grounds of personal dissent from the plan of organizing a local Church Federation in greater Boston. While the leaders in practically all of the other denominations were alert to perceive the advantages of such a plan and nearly all of the Congregational ministers were interested in the enterprise, Dr. Gordon held stiffly aloof and served notice that he should have nothing to do with the proposal. Those who were charged with responsibility in the matter were unable to perceive that he had any conscious convictions contrary to the practice of federation but that in some way his approval had not been secured at a moment sufficiently early in the movement to fit his sense of propriety.

This episode has made it somewhat easier to understand, if not more easy to justify, Dr. Gordon's recent denunciation of the Interchurch World Movement. To the surprise of most of his friends and the chargin of those who have looked to him for leadership he has come out in mordant criticism of the entire Interchurch enterprise as extravagant, badly conceived and destined to failure. It is all the more notable that the representatives of his denomination in their recent National Council at Grand Rapids, Michigan, not only approved with unanimity and enthusiasm the Interchurch Movement, but actually enlarged the scope of their own proposed participation in it. It is clear therefore that Dr. Gordon's charge that the Movement is among other things, autocratic is not shared by his own brethren who took pains to assume heavier obligations than were at first assigned them by the Interchurch leaders.

Dr. Gordon is a very important man in the circle of American Christian leaders. Perhaps, however, his relative importance is best appreciated in the light of a negative attitude such as that which he is assuming at the present time and which brings him into marked contrast with other Christian leaders in his own and other denominations. If his opposition to the Interchurch Movement were based upon conscientious convictions there would be ample reason for approving his fidelity to conscience even though the ground of his attitude lacked convincing quality in the thought of his Christian brethren. When, however, his disapproval appears to be largely the result of petulant surprise at the bigness of the enterprise it is difficult to find justification for him on such easy grounds.

A few years ago one of his most distinguished colleagues, Dr. Washington Gladden, started a campaign in the Congregational church against the acceptance of money from Mr. Rockefeller on the plea that it was dishonestly obtained. Dr. Gladden was no doubt profoundly sincere in his convictions and accepted the verdict which the muckraking press of the time worked up with elaborate biographical sketches both by men and women. Dr. Gladden did not persuade his own denomination, much less the Christian world, that men of Mr. Rockefeller's type were non-essential or undesirable citizens and the movement soon fell into a decline.

The opposition of Dr. Gordon to the Interchurch Movement has not even the foundation of moral conviction on which Dr. Gladden's rested. The facts and forces of mod-

ern cooperative Christian effort are against it. It would be pathetic to have Dr. Gordon take in his last years of Christian activity in Boston an attitude of brahminic aloofness and censorious criticism regarding one of the great manifestations of the spirit of Christ in this generation.

## The Preacher's Boy in Business

STATISTICS recently compiled for the Federation of Churches show that of four hundred leading American captains of industry, five per cent are the sons of bankers, ten per cent are the sons of merchants, twenty-five per cent are the sons of lawyers, doctors and teachers, and thirty per cent are the sons of ministers whose salaries are below twelve hundred dollars per annum,—that is to say, as many are the sons of ministers with this income as of farmers, tradesmen, office-workers, traveling men, and all other classes combined.

Any number of interesting theories might be based upon these figures, but there are two conclusions which it would seem might be quite safely drawn from them. The first is a refutation of the ancient notion concerning the evil destiny of ministers' sons. Evidently the sons of preachers are not all social derelicts, since they hold such pre-eminence in the business world. However, the long line of distinguished sons and daughters of the manse bears ample testimony against the truth of this familiar saying. Probably the saying itself was the vindictive speech of some ill-natured dame whose apples had been stolen by a degenerate son of the village parson, and who took her pay by flinging a spiteful epigram into the face of posterity.

But there is one suggestion in these statistics which we may well ponder,—“Under twelve hundred dollars per annum.” Does it not seem likely that the future captain of industry began his career when he was told that he could not have both butter and syrup on his breakfast cakes? Did not a dream of future profiteering obtrude itself when his father's shining old preaching suit was made over for him, the jacket trimmed with silly feminine braid to cover the piecing? Desire, intensified by long denial, is the greatest of all spurs to achievement.

Along with this, of course, was the training in those particular virtues which make for business success,—honesty, industry and frugality—training of that rigorous sort which is given only by those who believe in these principles as a part of the eternal moral law. The result is perhaps what might be expected,—a large proportion of ministers' sons who reach the place where they can have both butter and syrup, and then to that higher estate where they develop gout and live on skim milk and Graham wafers.

It is interesting to know that preachers' sons make good in the world of business, but there is regret in the thought that fewer and fewer of them seem inclined to follow the profession of their fathers. It would be reassuring indeed if we might see a revival of the old Scottish tra-



dition of an unbroken line of sons of the manse. The lesson is so plain that the church of today can have no excuse for dodging it. Frugality is good in a preacher's home or in any home, but grinding poverty which makes the child of the parsonage feel himself singled out for unfair and humiliating denials and repressions is not good, and the church is paying a sad price for her parsimony in the attitude of many preachers' sons and daughters toward the work of the kingdom. The church can afford to train captains of industry, if they are prepared to represent her fairly in the business world, but she should deal so justly with the sons of her ministers that a reasonable proportion will give themselves to her in a devoted and exclusive service.

## The Screens and the Shoes

### A Parable of Safed the Sage

IN a certain Island in the Great Ocean, and if thou shalt inquire of me the name thereof I will not tell it unto thee, the inhabitants aforesaid were Cannibals and Heathen. And there came a Missionary and taught them that they should worship the Living and True God, and they turned from their idols of wood and of stone. And afterward came a Merchantman; for wheresoever the Gospel doth go, there do men buy Spades and Spelling Books and Plows and Pianos and Pills. And he took his pay in Copra, and in the Oil of the Cocoanut and in Pearls.

And he found among the Natives a good market for nearly all of his stock save only for his Shoes. For the people of that Island had ever gone Barefoot, and they liked it not a Little Bit that they should be compelled to Cultivate Corns for which they had no need. And they said, Behold, we were born barefoot, and so were our fathers.

But the Missionary builded a new House for the Worship of God, and it had a floor of Wood. And when he walked, then did his Shoes squeak. Likewise did the Shoes of the Missionary's Wife.

And the next day did the Chief of that Island and the Chief of his Wives come unto the Merchantman, and say, Sell unto us Shoes, and give us those that Squeak, and behold, here are Two Goodly Pearls.

And they picked out Shoes that squeaked much.

Then did that merchantman try on all his Shoes and readjust the Prices on the basis of Sound Business Psychology. For those Shoes that squeaked little did he mark up a little, but those that squeaked much, of those did he multiply the price.

Now the people wore shoes only on the Sabbath, for the Shoes did not squeak in the Sand. Howbeit, in the Sanctuary, there they did squeak much, and Front Seats were at a Premium.

And the Merchantman sent a Letter by a Passing Steamer, and he ordered Many More Shoes.

But suddenly the inhabitants ceased to buy Shoes.

And the Merchantman knew not the reason. Therefore did he go to the Sanctuary upon the Sabbath. And he beheld how the people came with their Shoes under their arm, and put them on at the door of the Sanctuary, and wore them down the Aisle, and then removed them and passed them out of the Window for others to wear as they entered the House of God. For the Co-operative Idea had hit that Island, and it was nigh unto ruining business. For not only were there many Shoes on the way, but the Export Trade in Copra and Pearls and Cocoanut Oil did depend upon having something to sell that the people wanted.

So the merchantman considered. And shortly before the Ship was expected that was to bring his Shoes, he said unto the Missionary, Behold, the Windows of the House of God must be open to the winds, because the Climate is hot; but it is not seemly that they should admit Flies and Mosquitos. Behold, I have long contemplated making a Gift to the Sanctuary; I will fit it out with Fly Screens.

And the Missionary was glad, and the Merchantman did even as he said, and he made the Wire Screens Very Tight, so that no Mosquito could get through, and how much less a Shoe.

Therefore did the Shoe Business revive on that Island, and it continueth good even unto this day.

This Parable might be used to teach that it doth ever reward a man to be generous toward the Sanctuary and to do those things that please the Preacher. But that is not the lesson, beloved.

Behold, the human mind is Queer, and men who seek the Truth seek it for diverse reasons. There are those who desire Truth in the inward parts, and who buy the Truth for its own sake and sell it not. But others think they love the Truth who love the sound of Fine Phrases, and the use of words that feel good in the mouth. These are they that buy not the Shoe but the Squeak. And they are many. But be not thou like unto them; but rather let thy feet be shod with righteousness, and with the preparation of the Gospel of peace.

## The Christ-Child and the Hebrew Children

THE Christ-child had a garden,  
And many roses he planted therein;  
He had three times a day watered them,  
In order to weave for Himself a garland later on.  
When those roses were in full bloom,  
He called the Hebrew children;  
They plucked off every flower,  
And the whole garden was devastated.  
"How wilt Thou weave a garland for Thyself?  
In Thy garden there are no more roses!"  
"You forget that the thorns  
Remained for Me," said Christ.  
And from the thorns they wove  
A spiny garland for Him—  
And drops of blood, instead of roses,  
Adorned His brow.

PLESHCHEYEV  
(a Russian poet).

# Islam—Its Vitality and Doom

By Samuel M. Zwemer

**I**F WE as individuals, or as the Interchurch World Movement,\* underestimate the strength of our foe, or the difficulties of our task, we shall individually and co-operatively be first disillusioned, and then defeated, but if we individually face the conditions of the unoccupied world and the stupedous difficulties that still remain in all the non-Christian faiths as hostile to the forces of Christendom, and are conscious of our supernatural strength in Christ, we cannot fail. We must be victorious.

The reason why there are unoccupied fields, and why there is a Mohammedan world, is because of neglect. At the close of the Edinburgh Conference report on the unoccupied fields this statement may be read: "The unoccupied fields of the world are the Moslem lands and populations." With a few exceptions, which this body of men and women can well fill in themselves as a footnote, from the great map prepared for you, you will see that the unoccupied fields, colored on this map dark red, are practically covering the Mohammedan sections of Africa and Asia.

There are certain things in missions that cannot be surveyed and that cannot be portrayed, and those things are the great spiritual backgrounds of our task. We are dealing with spiritual forces here and there. We are dealing with supernatural forces here and there, and whether these forces are from beneath or from above does not change the situation. When we grapple with Bolshevism in Russia or with godlessness and anarchy in our own land, or when we grapple with all that is vile and degrading in Hinduism and all that is uncivilized and anti-Christian in Mohammedanism, we are dealing with a foe that is entrenched and supported and reinforced by spiritual forces.

First of all, I would have you consider how on the map of the Mohammedan world the strength and vitality of the Moslem faith stand out by distribution and numbers. In Europe there are 2,500,000 Mohammedans; in Africa 42,000,000 Mohammedans; in South America more than 150,000 Mohammedans—in Guiana, in Brazil and a new Mohammedan colony in Peru. In Australia as well as in South Africa, they are building mosques. When we come to Asia we find in India alone 67,000,000 Mohammedans—including Burma, the whole of Central Asia and all Western Asia—in the grip of this religion, as well as all North Africa conquered by this faith.

The great highways of the Near East pass through Mohammedan lands, and although mission ships have passed down the Red Sea since William Carrick, and since the days of missions, the whole of West Arabia is today without a single mission station.

## STRENGTH OF ISLAM

The Mohammedan religion is strong and vital because it teaches belief in God Almighty, Creator of heaven and

earth; because of its magnificent and glorious theism; because its followers believe that one man with God is a majority, and their faith in the supernatural is so real, so virile, so vital that some of the beliefs of the West seem timid and weak and lukewarm compared with that great strong faith in the Almighty God of Mohammedanism.

Then this religion has a message for the heart as well as theism for the brain. It has from the earliest centuries been a religion that allied itself with mysticism, whether from Platonic or Indian sources is still a dispute, but the Mohammedan world has a religion of the heart. No one who has stood at a ceremony in Cairo or Constantinople can ever forget the sight of men and women spending long hours on Thursday evening trying to get in spiritual relation with God by the deepening of their spiritual life and the absorption into God's will. When I hear them shout, "Hooa, Hooa, Hooa, Hooa, Hooa," with a capital "H," I am reminded of the first chapter of Colossians. These followers of Mohammed have also caught the vision of one who gathered in himself all the fullness of the Godhead, the one toward whom all things tend. That religion of the heart runs deep today in the dervish order and in all North Africa.

The Mohammedan religion is strong because it is a religion that not only has faith in God, but is possessed of an aggressive missionary spirit. It began with one man. It now counts 200,000,000 adherents. It won converts in Abyssinia before Mohammed left Mecca and fled to Medina. It is winning converts today in Africa much faster than is the Christian program north of the equator.

The Mohammedan religion is vital and strong because it is a religion of an undying hope. We say it is a hopeless religion, and so it is. It is without Christ, the real living Christ, and so it always must be a religion without hope. But to them it has always kindled a living hope. They believe in a world program, and you have only to read the story of "The War of Kitchener at Khartoum," or "The Battle of the American Troops Among the Moros," or the recent story of the massacres in Egypt to know that these Mohammedans intend, by fire, or sword, or preaching, to conquer the world and crown Mohammed king of kings and the lord of lords.

## WHY IT HAS FAILED

Over against these strong points Islam has nevertheless failed. It has failed in five points. It has failed to enrich the mind or the heart of the child. There are 80,000,000 children in that Mohammedan world under fourteen years of age, and to none of them could Mohammed today say or could he ever have said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Mohammed."

There are 100,000,000 women and girls in the Mohammedan world and the failure of Islam to purify the foun-

\*This article is an address delivered at the Interchurch Conference at Atlantic City.

tains of the home, to elevate womanhood, to give woman a chance now or hereafter, is written so black on the map of Asia and Africa that not even Mohammedan authors have tried to write it out or contradict the facts. Sharper things than any Western writer has ever written on the degradation of womanhood by this religion have been written within the last ten years by Egyptian and Indian university students who called themselves Mohammedans.

This religion has not only degraded childhood and the home, but has dwarfed and corrupted and degraded the human intellect and literature. There has been a conspiracy of silence as regards the real character of the non-Christian religions. It is impossible to print, except in the Latin foot-notes the character of the Mohammedan tradition. We have no Koran of Mohammed except expurgated by euphemism. I say here today, without fear of contradiction, that no one would dare to publish the volume of traditions, that no one would dare to publish the civil life and the criminal laws of the early Mohammedan church without suffering the penalty of arrest for printing indecent literature. The unexpurgated Arabian Nights gives a true and faithful mirror of the general character of Mohammedan literature.

This religion has failed, and failed utterly in democracy. If we fought our battles in Europe to make the world safe for democracy, the world now knows that the chief foe to democracy during the four years of the world war was Islam. I hardly feel able to speak at this time when I think of that little place on the map called Armenia, where 1,000,000 men and women laid down their lives and climbed the steep ascent to heaven through peril, toil and pain—massacred or driven out into the wilderness. Why? Because in the religion of Islam there is room for only one type of citizen, and that citizen must first and always be a Mohammedan. Not a single scholar in Europe or America who knows the Mohammedan law and Mohammedan history would deny this statement—that in its character, in its age-long history, in its persecutions, Mohammedanism has been the foe of democracy. Most of all, this religion is the foe of Christianity.

#### MOHAMMEDAN LITERATURE AND JESUS

It is the only anti-Christian religion, because it has blindfolded Jesus, because it has spat upon Jesus, because it has buffeted Jesus. "Whatsoever ye have done unto one of the least of these, my brethren, you have done it unto me." What boots it if Mohammedanism puts Jesus on some of the pages of its sacred book, if the moon of Mohammed has eclipsed the sun of righteousness for thirteen centuries throughout all these lands? What boots it if we call Mohammed a prophet of God if he has usurped the place of him who was not prophet only but God's priest for us and God's king for us? Mohammedan literature in the last twenty years has been bitter in its attacks on the sinlessness of Jesus, the character of Jesus, the program of Jesus, the followers of Jesus. You cannot put in statistics or in a survey the pride and bigotry and fanaticism of the Mohammedan heart. That is the reason why Islam has failed—because it has blindfolded Christ, denied his incarnation, denied his crucifixion, made mock-

ery of the atonement, and put in the place of Jesus, our Lord, Mohammed, the prophet of Arabia.

There are signs of hope on the map. There are five signs of hope, as well as five signs of failure.

The effect of this war on the unoccupied fields and on the Mohammedan world has been in every respect the ushering in of a new era. There have been more changes in Abyssinia and Morocco, in Mesopotamia and Egypt in the last five years that are hopeful for the kingdom of God than in the past 100 years. Not only has the Caliphate collapsed and Turkish power faced its doom, but God's hand is ushering in a new program in all the lands of the Near East and North Africa.

#### SIGNS OF HOPE

These unoccupied fields are already occupied on the program of missions by strategic positions that command the whole battle field. All the way from Spain to China we hold the Verdun and Gibraltar in the Mohammedan world. There is not a single city of a hundred thousand population in the entire Mohammedan world that does not have today hospital, school, college, university or missionary standing there as the French did and saying, "They shall not pass." We are entrenched, and we have, thank God, due to the Presbyterian Church at Beirut and the Presbyterian and Methodist Churches and others in India, prepared complete literature for the dissemination and truth throughout the whole Mohammedan world. Van Duyck and Jessup and the old pioneers of Turkey, Persia and India laid the foundations so strong that we can say without exaggeration that the entire field of controversy and the whole world of God have been covered in all the languages of the Mohammedan world. All we need is men brave enough and bold enough to carry that message and disseminate that gospel.

There is a new missionary spirit in the Oriental church. The Armenians have suffered martyrdom, but they have not sounded retreat. The Armenians have suffered martyrdom, but they have not ceased to pray for their persecutors. I have met men in Port Said and Cairo with their faces set for God's program willing to carry that gospel for which they suffered the loss of all things back to those men who trampled on it and butchered their fellow Christians.

Finally there is a hopeful sign in this fact that the Holy Spirit is working in Mohammedan hearts. "I believe in the Holy Ghost, the Lord, the Life Giver,"—if we could only say that and live that as we face the unoccupied fields! The whole world was once unoccupied. Then Jesus breathed on his disciples and said, "As the Father has sent me, even so do I send you." They faced the whole world from the antipodes to Jerusalem in the blackness of darkness, and before those men died they had girded it with God's glory. We can see today that God's spirit is moving in every day school and high school and girls' boarding school throughout the Mohammedan world, that these Mohammedans are beginning to love Jesus and to live Jesus, and that they understand as well as this conference does that the Mohammedan world is to become the trophy of the Lord and of his Christ..



# Mysticism in Common Things

By John Wright Buckham

THERE is a mysticism in common things which too often escapes us—to our infinite loss. The pure soul is begirt on every side with subtle ministrations. The ordinary thing to him is extraordinary. Nothing is common or unclean; for he knows the secret of its cleansing by Love. For all the Mystics of Common Things the fairest confession of their faith is St. Francis' Canticle of the Sun. The subtle flavors of the spirit world, are they not instilled into our very food and drink? There is a sweet, indescribable, semi-spiritual goodness in wholesome food that is not confined to its effect upon taste-buds and gastric fluids.

Sometimes there comes a taste surpassing sweet  
Of common things—the very breath I take,  
A draught from some cool spring amid' the brake,  
The wheaten crust that I in hunger eat.

So I have thought that heaven, perhaps, is just  
The uttermost perception of all good,  
The spiritual rapture of this zest, refined;  
An exquisite new taste of friendship, food,  
The joys of love, the odors in the wind,  
And all that now seems deadened by our dust.

The varied, half ethereal flavor of fruits are too rare and exquisite to be merely prey of our selfish gormandizing. Only the *true* super-man can be worthy of "the pleasant relishings and seasonings of life," as the author of Utopia calls them. We should go through a period of fasting and purification each year before tasting of the summer and autumn fruits. When tree and vine, with an almost intelligent alchemy, have drawn from soil and rain and sun virtues and mysteries of a supernal sort to compound and refine for our delectation, we find ourselves again in Eden. Paradise is restored to us in every full-orbed apple and purpled grape. Wholesome food is not tasted by the physical sense alone; the whole man appropriates it. It requires maturity of character and singleness of mind to appreciate a dish of Scotch oatmeal. Only the poet in a "Barefoot Boy" can realize the bottomless bounty of a bowl of bread and milk and understand all of its mystical virtues.

O for festal dainties spread,  
Like my bowl of milk and bread.

There is a homely and intimate enjoyment of the virtues of food and drink that is far deeper than that of the Epicure. Your Epicure is a connoisseur of comparative, not of intrinsic, values. The most refined sensualism cannot reach to the interior virtues of the sense world. Of the goodness of Universal Beneficence expressing itself in subtle and penetrating ways—epitomized, for example, in a spring of water or the flavor of a berry—of that only the nature mystic knows. He is the possessor of all the "Open Sesames." "Ah that we should be prevented by our greed and lust from rightly enjoying God's creatures," exclaimed Luther.

Common and necessary is sleep (without it life withers away.) Yet sleep is as magical as it is common—a fragrant rose of life, whose perfume we breathe nightly, yet esteem it a wayside weed. Who can fathom the miracle of sleep? Do we not need sleep to keep us in daily touch with the wider world to which we belong?—dreams that lighten the weight of this otherwise too, too solid flesh; mystic levitations, thrilling escapades, vivid reunions with friends whom we thought dead, accelerated powers, intensified joys and sorrow? Dreams of the night and of the day break down for us the iron walls of limitation. Oh, we are mystics in spite of ourselves.

Night is mystical and shadowy, it will be said, "but day is disillusioning and commonplace. One may imagine himself a mystic after sunset, but with the return of the clear, cold light of common day he will discover his mistake."

All true play is other-worldly. The little mother brings out her dolls, soiled and defaced but heaven-born; the little railroad man trundles his cars with mimic steam and whistle, and lo! the humdrum world is transformed into poetry and romance. There is something more than exercise, or a trial of wits, in games. At play we are as gods, easily tossing worlds and handling vast cosmic forces, toying with gigantic powers of nature, of mind and of imagination. The very word *fun* is full to the brim of endless life. A genuine smile is a gleam of light from another world than this, a sure token of immortality. As for gentle humor and joyous mirth, twin streams that gladden our way, every turn and eddy of their course, every flash and ripple, every swift leap and quiet undercurrent issues from the mystic spring of love and joy supernal. Says Tagore:

Thou didst not turn in contempt from my childish play  
among dust, and the steps that I heard in my playroom are  
the same that are echoing from star to star.

But must we not frankly concede that the rough territory of *toil* is barren of beauty? Must we not admit that when *work* begins joy ends? At first thought it certainly seems so. Yet is this work, or the parody of work? Doubtless drudgery is the death of delight, but so is idleness. True work is bathed in heaven. For it is creative, and creation is a spiritual act. What of the pictures which every day discloses to us of the symmetry and beauty and mystery of toil? What of our own experience of the strange, rich affatus of the "working mood?" It is not work, but it is over-work, or the sordidness of motive and spirit in which it is done, that robs life of its charm and casts the dullness of a vacant mind and a selfish purpose over all we do. "Will olives pay here?" asked a wealthy San Franciscan of Joaquin Miller as he found him at work about the stunted olive trees at his hillside home. "Will olives pay here," repeated the poet, "pay, pay? In every breath of the sweet sea-wind that lifts their silvery leaves in the sun, I am paid, paid in imperishable



silver every day. I see in every leaf the olive branch of the dove of old."

The simple things are richest in meaning and delight—fresh air, pure water, simple food, work and rest and friendship and the open sky. Luxury and ornament, expense and display, the values that arise from mere rarity, or hothouse competition, are fictitious and superficial. To the true lover of nature a walk on the nearest hills is richer than is a trip to Switzerland or Yosemite to the dull-eyed globe-trotter. The true trumper finds more sterling and rewarding affinities with nature and humanity in the "open road" than a tour of the world affords to the sated cosmopolitan. Given a few descriptive facts, a vivid imagination and an ardent spirit, and one can construct mountains nobler than the Alps or Andes, and valleys fairer than that of the Hudson or the Wye. It is not without significance that of the two poets who have written the most stirring description of Alpine scenery, neither ever saw the scenes he has described. The author of "William Tell" never could make the journey to Switzerland and it is said that Coleridge never looked upon Mont Blanc from the Valley of Chamounix. And yet these two have taught us more of the real spirit of the Alps than all the guide books ever written.

Strange witness to our deeper nature that a flower, or a tree, or a bird has power to snatch us away into a timeless and transcendent world! Senacour's "Oberman" passing along a Paris street comes upon a jonquil; "It was the first perfume of the year. I felt all the happiness destined for man. This unutterable harmony of souls, the phantom of the ideal world, arose in me complete."

Brother Lawrence, looking upon a leafless tree in winter and thinking of how it will soon bear leaves and flowers and fruit, passes into an ineffable vision of the Providence and Power of God. To John Muir, alone in the solemn splendor of the Sierra, the note of a caroling robin translates itself into: "Fear not, only love is here." "The further we travel on the paths of existence," said Maeterlink, "the more we believe in the truth, beauty and depth of the humblest and most ordinary events of life. We learn to admire them just because they are so general, so uniform, so ordinary."

The Brotherhood of the Mystics of Common Things is a joyous and goodly company, and far larger than we think. To it belong millions to whom its *arcana* are a daily joy. And any one may join its gladsome fellowship who will take a *second* look,—within and without.

## The Master Motive

By John Mason Wells

THERE is a persistent demand at present, made by the common people, that the church be more definite in its teaching, in its program and in its efforts. The man of the street tells us that manufacturing establishments exist for a definite and concrete purpose. A woolen mill manufactures woolen goods, a road-machine factory makes road machinery and a furniture shop produces furniture. Almost as definite a purpose holds of our institutions of education. We teach people history, science, art, medicine, mathematics and law. We give them examinations, to learn whether or not they have obtained this information and understand the subjects.

These people tell us that the church should be equally definite and concrete but that she is not. Her purposes are often vague; her program lacks definiteness and her accomplishments are hard to tabulate. This criticism is true, they say, especially of the liberal church. An orthodox church and minister can be more easily tabulated. His ideas of God, of heaven and hell, of the Bible and salvation can be more clearly and definitely stated. His idea of the purpose of the church is likely to be more concrete.

### JOHN'S POSTSCRIPT

This criticism of the church and more especially of the church holding liberal ideas, has, I think, some truth in it. At least it is a challenge to present clearly the motive of the modern, liberal church. The twenty-first chapter of the Gospel of John seems to me to meet this situation

in a way that is satisfactory to the liberal Christian. This chapter is a postscript to the Fourth Gospel. It was added after the author had finished his book. It is as if the writer had said to us, "My Gospel was finished with the twentieth chapter but there is another event which I have omitted which is of such importance that I will add it as a postscript. Weigh well these last words which I am giving you in regard to Jesus Christ."

Then he tells us that after the resurrection appearances of Jesus to his disciples at Jerusalem seven of them returned to Galilee and went fishing on the same lake from which he had called them months before. All night did they work in their boat, casting their net and drawing it in, but they caught no fish. Early in the morning they saw a man on the shore and he called to them, "Children, have ye aught to eat?" The answer that came back was, "No." Again his voice was heard, "Cast the net on the right side of the boat." They followed his direction and the net landed in a shoal of fish. So many did they catch that they were not able to draw it into the boat but dragged it behind them to the shore. Their astonishment led to the recognition of Jesus by John, who said, "It is the Lord." At once Peter put on his coat, plunged into the sea and swam to shore. The others followed in the boat. They had breakfast together on the shore and were happy as they used to be.

When their hunger was satisfied Jesus addressed himself to Peter, but he did not call him Peter this time. He

called him, "Simon, son of John," the name by which he was known before Jesus first met him. Jesus had given him at that time the name, "Peter," which means "rock" but Simon had proved himself unworthy of this name. His life had been far from stable and unshakable. He had had his ups and downs, his periods of loyalty and his times of cowardice and disloyalty. He had boasted of his superior power to endure and suffer and then had denied his Lord and had cursed at the mention of the name Jesus. For the last time Jesus has now returned to him and again he was to entrust some important work to his hand. What words would he say to him? How would he warn him of his weakness? How would he fortify him for his task? What would we have said to him under the circumstances?

We might have told him in a straightforward way that he was a disgrace to the Kingdom. This was the truth, and Peter would have admitted it. We might have placed him on the probation list and said, "We will try you once more and if for six months you live as a disciple ought to live we will receive you back into our fellowship," and Peter would have said, "That is all that I deserve." We might have told him he was a miserable sinner and should repent and he would have answered "I am worse than you realize and already I have repented with tears and anguish." We might have told him that he had not been faithful in reading his Scriptures and in prayer and that if he wished to be strong in the future he must cease to neglect these sources of power. All this would have been important. This was, however, the last time Jesus could talk with Peter. He must appeal not only to high motives of human conduct, he must appeal to the master motive. It was now or never.

#### THE GREAT MOTIVES

There are only a few great motives in life and they are very easily understood. There is the bread and butter motive. There are some who declare that this is the great ruling force of society. To obtain food men will steal, kill and overthrow governments. Some statesmen are warning us that unless we provide the suffering nations of Europe with food anarchy will reign. In the book of Kings, a famine is described in which women became cannibals and ate one of their own children. The food motive is one of the major driving forces of life.

There is also the pleasure motive. As some of our great thinkers have declared that food is the controlling force of society so others have told us that we live to be happy,—that happiness is the supreme thing for which we strive. The reports of the vice-commissions of New York and Chicago, made some years ago, showed that public dance halls are the chief recruiting grounds for the public houses of iniquity. Persons who are lonely, depressed, over-worked and helpless will sell themselves for pleasure. No one will deny the power of this motive in life.

Self-preservation is another powerful motive. In the drama of Job, Satan says to Jehovah, "All that a man hath will he give for his life." This law of self-preservation operates in the plant world as well as in the ani-

mal world. The important thing about a plant is its seed, and animals will fight to the limit for their own lives and the lives of their young. This law operates in every human being.

There is a motive, however, which has proved itself stronger than any of these, stronger than hunger, than the craving for happiness and stronger than the law of self-preservation. Spinoza tells us how a passion of life can be overcome. He had a right to speak on this subject for he conquered some of the things that most men regard as important. He was a Jew and suffered excommunication from the synagogue rather than deny what he believed to be the truth. He was poor and made his living by grinding glass, but he declined to accept the chair of philosophy at Heidelberg because he felt that it would deprive him of his liberty of thought. He overcame his desire for fellowship and peace in the synagogue by his love of truth and he conquered his desire for honor and money by his love of liberty. He says, "A passion can be overcome only by a yet stronger passion." This master passion is love.

#### LOVE'S INFLUENCE

Love of truth made Bruno a scholar, a fugitive from Italy, and finally a martyr at the stake. As the flames licked his body he said, "I die a martyr and willingly." The love of truth was stronger in him than the hunger for food, the desire for pleasure or the motive of self-preservation. On the Marne the French and British armies stood and fought with superhuman courage and power, for the love of country was stronger in them than the desire for food, happiness or life itself. Christians have suffered, served and died from the motive of love from the day when Jesus asked "lovest thou me?" until this hour. Love is the greatest thing in the world. It is a good above all other goods. It provides a motive more powerful than other motives. There is nothing stronger than love.

He who loveth, runneth, toileth and is glad. He giveth all and has all. He loveth not for gifts but for the Giver of all good things. The character of love is the character of Jesus Christ and this is the motive of Christianity and the church.

#### THE STANDARD OF LIFE

This motive in life is more than a good and harmless theory. It is operative in all walks of life. It is the line that divides men from one another. It is the standard by which all of us are tested. In the universities of the land there are students who are spending four, six or eight years in hard study in order that as trained men they may prove stronger than others, master others and accumulate more wealth for themselves. By their sides in the class rooms are men who are spending the same length of time to train themselves to be superior in service, that their lives may be of more benefit to the human race. In the business blocks of our cities are merchants whose aim is to get as much and give as little as possible. By their sides are merchants whose purpose is to serve the people of the city as helpfully as possible and all their

transactions express this high spirit of service. Then there are men working in our shops, on our streets and in places of public business who take special pains to separate themselves from the rest of mankind and who regard their interests as distinct from that of their employees and as distinct from the general public. They are not concerned in producing the best possible article. They are not interested in the business of which they are a part. Their one thought is to get as large a wage as possible and to exert as little energy as may be in making themselves eligible for this wage. By their side are men whose work is their religion. For them justice and righteousness are expressed in making an angle perfect, in doing as good work on the part of the building that will not show as they do on the front door. They labor in the spirit of love.

Love is the master motive of men, it was the motive of Jesus Christ, it is the passion of the Christian church which she is expressing in the darkest corners of the earth and through the influence of the church it has permeated human society until it is the standard by which all men are judged. Like Peter some of us must confess that our love is not as strong as it ought to be, that it is such as a person of many faults can claim. Nevertheless it is our motive and by its power we will accept the duties which are laid upon us by the needs of mankind and by command of Christ.

## A COMMUNICATION

### Mr. Chamberlain of New York City

EDITOR THE CHRISTIAN CENTURY:

ONE day recently my telephone bell summoned me. Upon answering, a big confident voice at the other end said, "This is Mr. Chamberlain, of New York City, and I must see you at once." Now it sometimes is important to meet a man from New York City, so an appointment was made on a busy morning and kept. Mr. Chamberlain proved to be a man of big voice and big bearing and claimed to be out on a big mission. His statement in substance was: "We" are out among the churches laying plans to raise a sum of \$25,000,000 for Christian Americanization. It a very big idea and some big men are back of it, indeed, some millionaires. We want to have the co-operation of all our Cleveland churches, etc., etc. Being neither awed by the big man nor the big sum of money, I, with other Cleveland pastors, dared to ask some leading questions as follows in substance: Who are you? What organization do you represent? Which of our Disciples churches do you belong to in New York City? Who are the millionaires referred to? Whose idea is it? What is your program for using the money? Is the plan a part of the program of the American Christian Missionary Society? Is it a part of the future program of the United Christian Missionary Society? Is David E. Olson, of Minneapolis, connected with it in any way? Can you give us just a little definite information? etc., etc.

The answers indicate that Mr. Chamberlain was not a member of any of the Disciples churches in New York City, that for the present it must remain a mystery who is paying his bills, that the plan is in no way a part of the organized work of the Disciples, that there is no definite plan for the use of so large a sum of money as suggested, that David E. Olson is connected with it. A later rumor which seems to be correct

(if not I will be glad to set right) reveals that Mr. Chamberlain, of New York City, is a Methodist and was sent by the Ward syndicate of New York, professional money raisers. Later it comes to light that his proposal is a snugly devised plan to put the whole misguided movement of D. E. Olson and his clan over on our brotherhood by use of the magical term "Christian Americanization." We are free to say that the Olson program to date has not gripped Cleveland, nor does his prospectus for the future stir us to any enthusiasm. The Olson movement, we prophesy, will have to go forward without the support of Cleveland churches. As to Mr. Chamberlain, of New York, we shall be glad to know who he is and why he came.

Cleveland, O.

F. D. BUTCHART.

[It is quite probable, if we may judge from evidence in our correspondence since the October convention at Cincinnati, that representations made by agents of the so-called "Christian Americanization" scheme have not been so shrewdly challenged as in the visit of the agent to Cleveland. Hence we give especial publicity to the facts set forth by Mr. Butchart above in the hope that the uninformed may not be deceived.—The Editor.]

## Mary Magdalene

I WANT no Soull!" she hotly cried;  
A youthful challenge thus was hurled.  
God took her soul, and each door wide,  
Boldly she opened to the World.  
But ere she lured suave guests of Sin,  
Shamefaced she sought to ease a fear,  
So set aside one room within  
Whose walls no reveler might peer.

With eyes downcast, the Woman sighed,  
"Some day might Life refuse me dole . . .  
Each wile of Age the World deride!  
Then might I pray, 'Come back, my Soul! . . .'  
Half glancing at the couch whereon  
Soul in her soft form used to sleep,  
She quickly turned and thereupon  
Laughter a strange laugh (she might not weep).

In scarlet gown she was attired  
When came a night of nights to give  
This woman (most to be desired)  
All things for which such women live.  
This Known Life's music in her throbbed  
Prelude to some more Vital Thing . . .  
Groping for God, aloud she sobbed,  
"Come back, my Soul, I love the King!"

Then she fled trembling to that room  
A pearl-white robe in haste to don—  
A spotless gown, whose pure perfume  
Had lured no prince in nights now gone.  
She knelt within that quiet place,  
Praying in holy passion's tone . . .  
And through Infinity and Space  
Her Soul came back to claim its own.

AGNES STONE.



# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Community Church Projected for Boston

Dr. John Haynes Holmes, who changed his Unitarian church into a "Community Church" in New York, dreams of making the Community Church a feature of every community. Meetings will be held in a hall in Boston on Sunday mornings this winter looking in the direction of the formation of such a church in Boston. The Community Church as projected in New York has discarded its Christian moorings and tries to be the exponent of all the higher ethical religions. One of the prominent advocates of the Community Church is Dr. James Ernest McAfee, until recently one of the secretaries of the American Missionary Association of the Congregationalists and formerly with the home mission board of the Presbyterians.

## Chicago Church Federation Has Varied Lines of Work

The Chicago Church Federation has become a very active organization under the leadership of Dr. H. L. Willett, who as president has been the executive of the organization for two years. Over six hundred Protestant churches from thirteen denominations are represented in the organization. There are fourteen workers on a full or part time basis and the monthly appropriations now amount to over \$1,500. One hundred and twenty-five public meetings were held during the past year with an estimated attendance of one hundred thousand persons. The organization has spoken out vigorously in connection with the race riots and the Mexican crisis and a constructive work has been carried on in connection with various penal institutions.

## University Religious Workers Are Organized

In recent years a new religious profession has arisen, that of religious workers in state universities. These workers from the various parts of the nation came together in Chicago the first week in January and held their sessions in the Edgewater Beach Hotel. In the future the work of these men will be co-ordinated in such a way as to eliminate entirely denominational rivalry. At the time of this meeting there was a meeting in the Auditorium Hotel of the Association of American Colleges. Presbyterian college presidents held separate sessions at McCormick Seminary and Methodist presidents met at Garrett Biblical Institute. In all of these meetings the financial note was sounded and there are many plans incubating to secure larger endowment and equipment for the educational work done under the auspices of the church.

## Honor for a Veteran Editor

Dr. George H. Sanderson is the retiring editor of The Christian Herald. He is making way for Dr. Charles M. Sheldon, and will henceforth be known as editor emeritus, as he is now in the seventies. The staff of the paper gave him a dinner at the time of his retirement which was attended by Edward Bok, of the Curtis Publishing Company, Judge Arthur S. Tompkins, Admiral Sigsbee, Edward Johnstone and Dr. David Burrell of the Marble Collegiate church.

## Student Volunteer Convention in Des Moines

The Student Volunteer Movement made its small beginning in 1886. It is composed of those who promise, if it be the Lord's will, to serve on the foreign field. The conventions are held every four years and from a small group of a few hundred these quadrennial gatherings have increased until there were assembled at Des Moines 7,500 delegates. The

meetings are presided over by Dr. John R. Mott. Forenoons and evenings the convention was in one assembly. In the afternoon, the delegates divided up along lines of national or denominational or occupational interest. The criticism made on the meeting by many from the far east and the far west was that there was such a pronounced pietistic note that the social problems of religion were excluded. It is thought that this protest was sufficiently vigorous to affect the planning of future programs. It is said that the mission boards have secured from the Student Volunteer Movement in recent years more than a third of the missionary candidates.

## Religious Advertising in Japan

The use of display advertising in the interest of religion is a commonplace in America. It is only recently that this method of religious propaganda has been used on the mission field. Rev Albertus Pieters, a missionary working in Japan under the Dutch Reformed church, recently hired advertising space and set forth the fundamentals of Christianity. The result has been an increased attention to the message on the part of the educated section of the community and a considerable increase of seekers.

## Mutual Insurance Society in Parish Church

The members of St. John's church (Episcopal) in Charleston, S. C., are mostly working people. Their rector, Rev. A. E. Cornish, has developed for them a mutual insurance society. By his plan, they are insured against sickness, death and unemployment. There is a graded plan of payment and the benefits depend upon the payment made. More than a hundred and sixty of the members have been insured under this plan. The effect of this plan has been to tie the members up to the church much as people are tied up to lodges and labor unions in other situations.

## Irish Deputation Reaches Chicago

The deputation of Protestant ministers and laymen from the north of Ireland reached Chicago on Jan. 18, and on the following evening a big mass meeting was held in Medinah Temple, one of the largest auditoriums in the city. This was overcrowded and there were overflow meetings in adjacent churches. In this meeting the Ulster point of view was presented, which is in essence that the Irish question is essentially a religious question. Sinn Fein is interpreted as an effort on the part of the Roman Catholics to secure dominant control of the country. The week this organization was in Chicago the priests of Roman Catholic churches organized their parishes for a financial drive and raised a half million dollars for the "Irish Republic." The transfer of the Irish discussion to America means a regrettable increase of sectarian bitterness in the face of religious problems of great urgency which call for friendly and unsuspicious relations among all religious bodies.

## Cardinal Mercier the Guest of Protestant Ministers

Over four hundred clergymen in New York attended a dinner in honor of Cardinal Mercier in December. The dinner was held in the Grand Ballroom of the Hotel Commodore. The clergy present represented nearly all of the great Christian bodies. The cardinal was introduced by Dr. Henry van Dyke, who said, "The thing we honor most in him is character. We honor the man with his red robe, and the heart within—the man. You stand high physically, spiritually and morally. We turn to you not only as an exponent of



Belgian patriotism and bravery but also as an exponent of Christian manhood and character." Among the guests was Rev. Alexander Lyons, rabbi of Eighth Avenue Temple.

#### Salvation Army Opposes Suggestive Shows

The protest of the churches against suggestive shows seldom becomes so dramatic nor so forceful as that which was made recently by a Salvation Army representative. There was a show in Grand Rapids, Mich., called "The Dance of the Orient." This was attended by Victoria Booth-Clibborn Demarest. As she saw the character of the show she advanced to the stage and with uplifted hand said, "In the name of the Lord God Almighty, I pronounce this performance indecent, immoral and sacrilegious." The management of the theater had the brave Salvation Army women ejected from the theater and she continued her protest from the platform of the Salvation Army. The defense of the actress who took the leading part was that her performance was a religious dance.

#### British Canon Takes Gloomy View of Religious Outlook

Canon Peter Green, of Salford, England, has standing in the Established church as is seen by the fact that he was recently offered the bishopric of London. He is quoted as saying, "The leaders of the church seem to have no conception at all of the extent to which the great mass of the people are not merely out of contact but hostile to all forms of religion." He said further, "The next general election will put in a Labor Government, and the Labor Government will introduce a bill for the drastic disestablishment and disendowment of the Church of England. It will be a bill moved by no hostility to religion, and there will be every possible consideration for the clergy and for the church and other religious interests, just as there was when there was a separation of the Church and State in France." The canon goes on further in his prophecies to say that the church would reject reasonable offers and there would come the deadlock between state and church that came in France.

#### "Religion and Life" Week at Oxford

The last week in January is being observed as "Religion and Life" week at Oxford University. A series of addresses is given daily by priests of the Roman Catholic church and ministers of the free churches as well as by the clergy of the Established church. The chairman will be the bishop of Oxford. Dr. W. B. Selbie is announced on the subject "Intellectual Honesty." The Bishop of Litchfield will give a series of addresses on "Personal Religion."

#### Gypsy Smith in Well Known Brooklyn Pulpits

It is a compliment to Gypsy Smith to be invited into the pulpits of such eminent Congregational ministers as Dr. S. P. Cadman and Dr. Nehemiah Boynton. Gypsy Smith is not a man of the schools but his message has bridged the theological gap in these difficult times and he is able to preach to all sorts and conditions of men.

#### Dr. Francis E. Clark Bound for Europe

"Father Endeavor" Clark is one of the most seasoned travelers in the circles of evangelical religion. Though advanced in years, he goes forward continually to new adventures. He sailed recently to Europe, where he will spend much time in Czecho-Slovakia and Jugoslavia. There is a promising Protestant work in these countries. In the early summer Dr. Clark will visit England and attend a number of Christian Endeavor conventions.

#### New Free Church Secretary Chosen

Dr. Meyer has been secretary of the National Council of Evangelical Free Churches of England for a number of years. He was recently elevated to the presidency. His position as secretary has been filled by the selection of Rev. Thomas Nightingale of Southport. He is a member of the United Methodist church, where he is held in high esteem.

## After March 1, 1920

### The subscription price of THE CHRISTIAN CENTURY

will be \$3.00 (ministers \$2.50) payable in advance. Until that date subscriptions, both new and renewals, will be accepted at the old rate, \$2.50 per year (ministers \$2.00).

*This slight increase is rendered necessary by the greatly increased cost of production, and by the added expense involved in the improvements of form and enrichment of contents which the paper is now undergoing.*

*Before the new rate goes into effect is a good time to pay your own subscription (to any advance date you may desire) and to secure the subscriptions of your friends.*

## Build Up Your Library

One of our Eastern pastors has added already a half hundred books to his library without cost to himself. How did he do it? By sending in that number of new subscriptions to The Christian Century. And many others are doing likewise.

Remember, for each *new annual* subscription you send in (without premium request for the subscription) we will send you any book published which is priced at \$1.50 or less.

## THE SUNDAY SCHOOL

### Christ and Health\*

PETER restores Dorcas to life. She was worth bringing back, for her life was philanthropic. Jesus was interested in life. He lived a full, thrilling life himself and he wanted all men to live in that fashion. He came to bring abundant life. He said he was "life" as well as truth and the way. He was interested in eternal life, which was a kind that emphasized quality as well as everlastingness. Peter evidently thought health was a matter worth his consideration. He followed his Master in this. He had often seen Jesus heal people. He knew how Jesus was touched by people's sickness. It was an affair of sympathy. Has Jesus any care or influence regarding sickness today? Without entering the questionable realm of faith-healing, let us consider some other angles of this question.

I heard a missionary of our communion say, and say reverently, "I have performed all the healing miracles that Jesus did; I have opened the eyes of the blind, by removing cataracts; I have made the lame to walk, the deaf to hear. I have cast out devils, causing wildly insane people to be quiet and useful again; I have even raised the dead." Then he narrated how he had been walking in the woods near his station when he saw a funeral party approaching, with loud lamentations. Going to the bier, he found a young man, apparently dead, who was being carried to a funeral pyre. Examining him, he found signs of life, and by his expert medical knowledge succeeded in restoring him to normal existence. To the ignorant natives, all of these things seemed like miracles; they were due, as we know, to medical science. The regular laws of the world, intelligently grasped and used, accomplished these amazing results. There are yet many medical discoveries to be made; there are hundreds of laws to be found and obeyed. Dr. Mayo has said that the knowledge gained by the war brings power to extend the expectation of life ten years. He says that when he was a boy a man was considered old at forty, now a man is beginning to be regarded as old at fifty, but when the new medical knowledge gained by the war is applied, men will not be considered old at sixty, but older men, with richer experience, working fewer hours, under better conditions will accomplish more and live longer.

There was a time when all hospitals and homes and asylums were under the direct care of the church; later they passed over to the state. Now we care for the sick, the aged, the poor, the dependent, the insane, the orphans largely by state aid. The Catholics still keep many of these institutions directly under their own hands. Opinion differs as to the advisability of this. Often I have wished for a home and hospital under the control and patronage of our own church. It would give one such a chance to help directly and in times of such dire need. Instead of going to visit your sick people and your poor people in hospitals of the Presbyterian or Catholic faith, you could feel that you were directly helping them in your own institution. But the point to remember is that these institutions, like colleges, were first started and maintained by the church. This is another instance of how the church reaches beyond its own boundaries by its influence.

God does not have on this earth a finer helper than a Christian doctor. How often I meet him in homes of sickness and sorrow. With what a gentle and firm hand he works. He reminds me of Christ in his sympathetic art of healing. We might well speak of all those social institutions that make

\*International Uniform lesson for February 8, "Peter at Lydda and Joppa." Acts 9:32-43.

for public health—play grounds, district nurses, the Red Cross, sanitation, quarantines, public dispensaries.

A study of the effect of Christian faith and life upon health is a legitimate and valuable effort. It pays to obey the laws of purity, kindness, trust and industry. Jesus is interested in health as a foundation for spiritual power.

JOHN R. EWERS.

## CORRESPONDENCE

### Germany's Present Needs

EDITOR THE CHRISTIAN CENTURY:

I have just gotten around to reading Mr. Elderkin's article on "What Germany Needs Now" in *The Century* for January 1. Germany's three pressing needs he states as food, work and hope. It seems to me that a fourth has been overlooked—one which really ranks first in importance; that is, the spirit of penitence. Much that is said about the first two applies equally to France, Belgium, Italy, Poland, Serbia, Armenia—with this important distinction: Germany's needs are the fruits of her own misdoings. We can not hope to raise relief funds and supplies adequate for all the suffering peoples. Some must continue to suffer. In choosing which of the needy to succor, should we not consider the deserving before the guilty?

"The chief sufferers in Germany," writes Mr. Elderkin, "are of course the children." (So they are in the other countries.) And he adds that "little boys and girls born since the war cannot be held responsible for the Kaiser and the Kaiser's ring. Nor can they be said to be back of the pan-German movement or any of the groups that brought upon the world the ills we have had to suffer at German hands." No; but, to state a harsh truth plainly, they belong to the same breed—and the breed as yet shows no sign of improvement. The leopard has not changed his spots since the days of Julius Caesar. If in the grim struggle for survival some must go down, which should they be? The breeds that have shown their mettle and have upheld the cause of right and humanity, or those with predatory instincts and deficient in honor? Let us try to save first the races that deserve to be saved in their own right and for the world's good.

Those of us who have seen the handiwork of the Hun and the plight of some of his victims find it hard to work up any great amount of sympathy for the race that was capable of conceiving and executing such diabolical deeds. We should like to be generous to a beaten foe, but before doing so to the neglect of others far more worthy we should like to see some evidence of an honest change of heart. The Germans as a class do not seem to be sorry in the least for their hideous acts. Their only sorrow is that their atrocious warfare has brought them suffering instead of success. They need more than a broken spirit. They need a contrite heart.

In the divine law of pardon repentance is a condition for forgiveness. Can more be expected of man than of God?

Washington, D. C.

JAMES M. PICKENS.

### Reconstruction Work In France

EDITOR THE CHRISTIAN CENTURY:

Our office is receiving many assurances of cooperation in reconstruction work in France. I said to the French Protestants when I was in Paris that I believed the Disciples could be depended on to help them in this time of distress. It may take a longer time than we anticipated to raise the \$25,000, but it will come. The Disciples as a people are committed to great catholic principles. Where we are narrow it is due to departure from our original principles. The great body of the Disciples are in sympathy with the things that have to do with the common good and are magnanimous toward issues that express brotherhood.

This is an opportunity for the Disciples such as we have never had in our history. It is a case of going into a great European nation to help reconstruct Protestantism there, when we ourselves have not a church in that community. This magnanimous policy is already awakening a deep interest in the Disciples—an interest that is far more kindly and far-reaching in its results than if we were raising funds to send a group of evangelists there. It is a policy that perhaps would not have worked fifty years ago, but in this year of 1920 it is the one policy that has in it permanent assurance in fellowship with French Protestantism, and through French Protestantism with all Protestantism in Europe. It is lifting the very principles for which we stand out of any sectarian peculiarities and putting them at once upon the broad catholic basis for the unity of French Protestantism. Consequently, it is a principle of such a character, with such immense possibilities, that those who see will gladly share in entering this open door and present the simple message of primitive Christianity by kindness and sympathy and cooperation with European Protestantism as we have never done before. It is a great opportunity and will mean to us far more than the mere contribution of the money.

Rev. K. F. Nance is making a tour through the middle western states in this interest and we are gratified at the response that has been accorded him and believe that out of his experience as a chaplain in France and as pastor of one of our strong churches he will be able to get results that will be gratifying to us all.

All monies should be sent to the Association for the Promotion of Christian Unity, Seminary House, 504 N. Fulton Avenue, Baltimore, Md.

PETER AINSLIE.

Baltimore, Md.

## "Two Sides to the Question"

EDITOR THE CHRISTIAN CENTURY:

Your editorial in this week's issue of *The Christian Century*, "Two Sides to the Question," appeals to me as being a fair and justified criticism of the statements made by many of the leaders of the Interchurch World Movement. In reading Dr. Mott's statement in last week's issue of the "Century" in which he said, "without sacrificing our diversity and that which is most distinctive to each of our communions, and which, by the way, is the choicest possession we have," I wondered then how the Interchurch World Movement could accomplish the great good that we hope it shall if the diversity of denominationalism which has always been a barrier to the progress of Protestantism is emphasized by its great leader.

Of course the direct purpose of the Interchurch World Movement is not Christian unity, but most of us believe it is a great movement toward the restoration of the united church; if, however, there is not a burying into oblivion of the denominational shibboleths it will serve as a hindrance to unity rather than an agency.

At a meeting of the Johnson county, Ind., Ministerial Association a few weeks ago the writer on coming into the room heard a minister ask the question how we can get rid of denominationalism so clearly seen in almost every community. Ministers in all churches are interested in this question, but very few seem to know that the Disciples of Christ are existing for the very purpose of restoring the Church of Christ, resulting in the riddance of denominationalism. Many of our ministers take pride in speaking of our church as "our denomination." Who knows but what God has called us as a religious people to enter into the Interchurch World Movement with such loyalty to Christ that we shall teach our religious neighbors just what non-denominationalism is? Now is the opportunity of the Disciple ministers and leaders to condemn denominationalism in the committee meetings and on the convention floors of the Interchurch World Movement.

Edinburg, Ind.

W. E. MOORE.

## BOOKS

**AMONG INDUSTRIAL WORKERS**, Industrial Department, Y. M. C. A. The charge is sometimes made that the Y. M. C. A. is a sort of club of the immaculate, that is, that its membership is made up of the smooth-handed and white-collared. That the greater part of its membership has hitherto been of the salaried and property owning class, is certainly true, but the industrial department is a definite extension into the industrial field. And the industrial association is proving not a whit less effective than the city Y. M. C. A. There are now more than 500 secretaries giving their time to the administration of this particular field. The suspicion is entertained by many that the industrial "Y" is maintained as a sort of welfare branch of the employer, and by the more radical tempered is looked upon as a kind of an institutional sop to the employe. But the workmen are contributing dollar for dollar with the employer for maintenance. No institution of our time is doing more for Americanization, healthy industrial recreation, and mutual understanding and good will between employer and employe. This volume is a handbook of information, directions for work, and an outline of the task. (Association Press.)

**CLASSIFIED BIBLIOGRAPHY OF BOY LIFE AND ORGANIZED WORK WITH BOYS**, By Ronald Tuttle Veal. Character building work with boys has become not only a science, but one of the finest arts of our generation. The Y. M. C. A. has been a pioneer in this field, and both the work it is doing and that of the Boy Scouts ought to convince the churches that it would pay them to make a differentiation of method in their undertaking to fit the rather highly specialized demands of boy life. This little volume is without doubt the most complete classified bibliography upon the subject of work with boys that has been issued, and is therefore invaluable to every special worker. (Association Press.)

**PRACTICING CHRISTIAN UNITY**, Roy B. Guild, Executive Secretary of the Commission of Interchurch Federations of the Federal Council of the Churches of Christ in America. Mr. Guild here tells the story of one of the most promising church movements of our day, that of the church federations in the larger cities. It is the story of the actual accomplishments already made, although the movement as a whole is still in its infancy. For instance, the heartening story of the great home force evangelistic campaigns in Cleveland and Indianapolis, in the former of which 30,000 were won in three years, and in the latter 33,000 in five years, without those demoralizing results that follow the great Sunday campaigns. He also tells the story of Pittsburgh's municipal clean-up campaign through "pitiless publicity," and many other striking illustrations of the moral and civic power of the Federated Churches. (Association Press.)

**VERSE FOR PATRIOTS**. A compilation of the best patriotic verse from "Horatius at the Bridge" and "Marco Bozzaris" all the way down to the latest and best poems of the late—in America, present—war. The poems are presented under section headings such as "Heroes," "On Land and Sea," "Dying for One's Country," "The Flag and Freedom," "The Last War," etc. The collection is intended especially for the use of young Americans in school (and there is real need there for such a collection as this,) but it is the sort of book which should be found also in every home in these not too high-minded times. (Lippincott.)

The books reviewed here, and any other book published, may be secured from

THE CHRISTIAN CENTURY PRESS,  
700 East 40th Street, Chicago.



# NEWS OF THE DISCIPLES

## Announcements for the Coming Disciple Congress

The program committee of the Disciple Congress is already able to announce some of the strong features of the program which will be given in First church, Springfield, Ill., April 5-7. Prof. Alva W. Taylor will open the sessions with an address on "The Church's Responsibility in the Present Industrial Unrest." Mr. Raymond Robbins, of Chicago, will speak in the same session on the same topic. H. O. Pritchard will speak on "Our Duty to the Church College," and President James, of the University of Illinois, will speak on "Our Opportunity at the State School." Dr. H. L. Willett will speak on "The Attitude of the Disciples to Current Union Movements." Prof. A. W. Fortune is announced for an address on "The Voice Supreme, or the Ultimate Authority in Religion." O. F. Jordan will speak on "Foregleams of Modernism in the Teachings of the Fathers."

## Encouraging Report from East Orange, N. J.

The annual meeting of the Park Avenue church, East Orange, N. J., was held Thursday evening, January 8. The annual report showed a total membership of 624. Fifty-six persons were added to the church during the fiscal year and 24 were dismissed. The enrollment of the church school is a little over 700, showing a net increase for the year of more than 100. The total expense budget for the year was \$9,568.36. The total budget of missions and benevolences was \$2,014.80. The forward steps taken during the year included the employment of a Director of Religious Education, Mr. I. O. Foss. Under Mr. Foss' leadership, the educational committee have set themselves at the task of promoting a worthy educational program. The rebuilding of the church plant at an expenditure of \$7,500 is also a feature. The rebuilding of the church will make possible well organized and efficient departmental administration through the Beginners, Primary, Junior, Intermediate and Senior Departments. It will also provide adequate club rooms and parlors for social and recreational purposes. Total receipts for the fiscal year, men and millions emergency fund excluded, exceed 1918 by nearly \$4,000.

## Secretary Rice Reports Progress in Chicago

The churches in Chicago and Cook county have had an unusually good year, as the following excerpts from the report of Perry J. Rice will indicate: "Armour Avenue church has increased its fund for a new site and building from one thousand dollars to about twenty-five hundred dollars. It expects to select its site and proceed with its new building in the not distant future. Ashland church, which suffered an unfortunate division a few years ago, has been reunited and reorganized. The church is at present out of debt and is looking hopefully toward the future. Austin church has subscribed enough money to pay off its mortgage indebtedness and has had a very successful year in all departments. Englewood church has raised an unprecedented amount of money for missions and general benevolences. This church sustained inde-

pendently the Morgan Park church, which is enjoying the ministry of the veteran, J. F. Rosborough. Evanston church is rejoicing in the largest number of additions it has ever had in one year and in the fact that it has raised enough money to pay off the mortgage indebtedness. Harvey church held a very successful meeting early in the year, adding about seventy-five people to its membership. Hyde Park church had ninety-four additions during its last fiscal year. It celebrated the twenty-fifth anniversary of its organization by announcing that fifty thousand dollars had been secured in cash and pledges toward the erection of a one hundred thousand dollar building. Irving Park church has also paid off its indebtedness and has made new repairs to its church property. Jackson Boulevard church added one hundred three names to its church roll during the past fiscal year. This church is anticipating the purchase of additional property adjoining its present property on the east. Maywood church has increased its building fund until it amounts to one thousand dollars in cash. This church owns a lot fully paid for. Memorial church invited the congregation of the First Baptist church to unite with it in worship and service during the year, as the latter had sold its property. The invitation was accepted and the results of the year's work were gratifying. Monroe Street church has worked together with the California Congregational church during the entire year. The reports presented at their recent annual meeting were gratifying to all interested in that enterprise. The fellowship has been pleasant and the work successful. North Shore church has been generous in its missionary contributions. Sheffield Avenue church has raised several thousand dollars in pledges and purchased a new site farther north upon which it hopes to build in the not distant future.

A new work has been opened in Chatham Fields, a new addition in the southern part of the city. The congregation meets at present in a real estate office and has but one service on Sunday in the afternoon, but the outlook is hopeful. West Pullman church has been enjoying an unusual degree of prosperity in recent months under the leadership of their new pastor. The Harvey church is assisting this church in its work."

\* \* \*

—D. J. Howe is pastor of First church, in St. Paul, Minn., and his church is extending its work into parts of the city without religious opportunities. Two missions have been established recently.

—The cornerstone for a forty thousand dollar new building was laid at Las Animas, Colo., recently. George G. Elder is pastor and at the cornerstone laying J. F. Finley, of La Junta, delivered the address.

—Fire was discovered in the Spencer, Ind., church edifice and before it was extinguished it had done \$2,000 worth of damage. The congregation will worship in the courthouse until the building is repaired. The building was insured.

—The Preachers' Parliament of the Northwest will meet at Dallas, Ore., Feb. 2-5, inclusive. One of the features of these annual meetings is that the expenses of the delegates are pooled.

—The church at Greensboro, N. C., averaged over a hundred dollars a member in the giving last year. Claude C. Jones, the minister, preached 220 sermons, made 776 calls. The church has 78 members.

—The startling news came in recently over Associated Press wires that A. L. Shelton, a veteran missionary of Tibet, had been captured by brigands and was being held for ransom. The Foreign Society, through the state department, is seeking to learn what amount is demand-

## "Each One Win One"

THE Interchurch World Movement is pushing its Evangelistic program hard at this season. The Disciples of Christ, under the leadership of Jesse M. Bader, are promoting a like campaign up to and including Easter. The following books are suggested for the use of pastors and other church leaders as the best the market affords:

- Recruiting for Christ.* John Timothy Stone. \$1.25.
- The How Book.* Hudson. Methods of Winning men. 60 cts.
- Pastoral and Personal Evangelism.* Goodell. \$1.25.
- The Soul-Winning Church.* Broughton. 75 cts.
- Present Day Evangelism.* Chapman. \$1.00.
- The Evangelistic Note.* W. J. Dawson. \$1.00.
- As Jesus Passed By.* Addresses by Gipsy Smith. \$1.00.
- Revival Sermons.* Chapman. \$1.25.

Add 5 to 8 cts. postage on each book ordered.



ed by the bandits. Dr. Shelton through his service to the Thibetans was recently granted the privilege of practicing medicine even in the sacred city of Lhasa.

—The twenty-fourth annual report of the Board of Ministerial Relief has been issued and is full of interesting features. The total receipts for the year were \$116,488.94, which was a gain of fifty per cent. A little over nineteen thousand of this amount was paid in on pension contracts. The giving by the churches increased fifty per cent. At the present time there are 229 beneficiaries—127 ministers, 87 widows and 15 missionaries.

—The church at New Castle, Pa., has recently issued its annual reports. The total receipts for the year are \$13,229.19. The church gave to benevolences \$513.55 and to missionary enterprises \$1,427.38. The finance committee of the church has recently arranged for the purchase of a parsonage. Mrs. T. W. Phillips has recently made a liberal contribution to this enterprise. C. M. Smail is the pastor.

—The twenty-fifth anniversary of Central church, of Youngstown, O., was observed on Jan. 5. The facts of the annual reports were thrown upon the screen by a stereopticon. One hundred and seventy-seven new members were added to the church during the year, and the Sunday school attendance averaged 819. The debt on the building was reduced by \$4,500. The grand total of receipts for the year was \$20,495.37. Wm. Dunn Ryan is the minister.

—Lakewood church, of Lakewood, O., made a forty-two per cent gain in the receipts of the church during the past year. Walter Scott Cook became the minister in October. Forty-nine new members have been received since that time, and the present membership is 636. The money given to missions and benevolences was \$1,708.99.

—Central church, Spokane, Wash., ropes off the back seats and saves them for the late-comers and for the mothers with small children.

—Dr. McCollum, of Uhrichsville, O., has sent a national weekly to all the members of the official board until Easter.

—Y. W. Condit has been elected the chaplain of the newly formed post of the American Legion at Kirksville, Mo.

—Ford A. Ellis, pastor of Southside church, of Omaha, was prominent in planning and executing a big Thrift Week demonstration in Omaha. A unique feature of the campaign was a meeting and dinner of the clergy on Monday evening. Not only Protestant ministers but Catholic priests and Jewish rabbis came together in cordial fellowship. The ministers listened to some helpful addresses on Thrift by some of the leading business men of the city.

—A School of Methods for all church workers in southwestern Michigan was held in Central church, Grand Rapids, Jan. 5-9. Ten Disciple churches were represented in the school: Central, Franklin Street, Plainfield Avenue, and West Side, of Grand Rapids; Hartford, Bloomingdale, Bangor, Ballard, Cascade and Langston. The total enrollment was 85 and 29 received the international certificate for graduation. Five had pre-

viously graduated from Schools of Methods and so received seals on their certificates. The faculty consisted of Miss Emma Lemen, Miss Cynthia P. Maus, Roy U. Cloyd and Garry L. Cook.

—First church, of Battle Creek, Mich., has everything organized on the hundred basis this year. It is enrolling a hundred personal workers, setting a standard of a hundred pastoral calls a month, a hundred accessions to the church for the year, 100 subscribers for the World Call, 100 homes where family prayers are said and many other goals of the church are expressed by the hundred.

—The evangelistic work in Laoag mission in the Philippines under the leadership of Frank V. Stipp, is making good progress. There were seventy-five baptisms reported for the month of November.

—The banquet and annual meeting at Manhattan, Kans., brought out three hundred people. The membership gain the past year was 52. Money raised for all purposes was \$6,309.90. The church is challenged to service by the presence of the state agricultural college and the proximity of Camp Funston. Otho C. Moomaw is pastor.

—O. L. Smith has resigned his place as district secretary in southern Kansas, and has accepted the position of state secretary of Nebraska. He will have headquarters at Lincoln. His place in Kansas is being filled by W. T. McLain, of Wichita.

—After accepting a call to Hannibal, Mo., Joseph Armistead has been persuaded by his church at Cynthiana, Ky., to remain with them and the Kentucky church secured the release of their pastor from the Missouri contract.

—Richard Heilbron has resigned his position as editor of The Front Rank, with the Christian Board of Publication and has become educational director of First church, Tulsa, Okla., where Meade E. Dutt is minister. This church will dedicate a \$100,000 house of worship sometime in February.

—B. F. Cato has declined a call to First church, Kansas City, Mo., and will remain at Little Rock, Ark.

—E. V. Ghidoni has recently left the fellowship of the Baptist church and has become pastor of the Decatur, Ind., Disciple church. He first united with the Disciples at Kingshighway church, in St. Louis.

—S. T. Willis, of Duluth, Minn., will go to Rochester, Minn., and have an operation for goitre at the hands of the Mayo Brothers some time soon.

—By the generous planning of Ernest Hunter Wray and his church officers, Richmond Avenue church, of Buffalo, will raise five thousand dollars to assist Central church of that city in a building enterprise this year.

—Three hundred people attended the annual meeting of Central church, Wichita, Kans., of which Walter Scott Priest is pastor, on the occasion of the annual meeting of the church. The pastor reported that 155 people had been received into the church, 25 of them having made confession of faith. The sermons for the year were 110; weddings, 151; funerals, 91; receipts from all sources, \$17,-

036.26, of which \$3,915.86 was for missions and benevolence. The missionary account does not include several thousand dollars given to help other Disciple churches in Wichita. The audiences at worship and the Bible school attendance have been increasing and in the Sunday evening audience there are more men than women. Mr. Priest is in his eleventh year as pastor.

—The annual meeting of Findlay, O., church was held on New Year's Day. The minister, W. D. Voorhis, reported about forty accessions to the church. Four thousand dollars was raised for local expenses, \$1,500 for missions, and \$4,500 was paid on the church debt. I. J. Spencer will hold a series of evangelistic services in this church in February.

—L. E. Brown, of Rushville, Ind., conducted 43 funerals and officiated at 47 weddings last year. His church raised for all purposes over twelve thousand dollars. The accessions to the church during the year number 50.

—University Place church, Des Moines, of which Charles S. Medbury is pastor, raised over \$35,000 last year. Ten thousand of this was given to missions. The net gain in the membership was 210. The pastor recently began his seventeenth year of service with this church, and on that day the congregation presented him with a beautiful floral offering.

—The county judge recently presented the church at Elizabethtown, Ill., with a new clock.

—Three hundred dollars has been added to the minister's salary at Thompson, Ill. G. W. Burnett is pastor.

—At the last national convention of the Disciples, the erection of a new building for the use of the Vermont Avenue church, Washington, was made a national project. The Board of Church Extension will make the build-

## Intervention In Mexico

By S. GUY INMAN

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ing a part of the Interchurch Movement. The salary of the pastor, Earl Wildley, was recently raised to \$4,000 and the church closed the year with a \$2,000 balance in the current expense treasury and with \$8,000 in the building fund. This church is commonly known as "Garfield's church."

—A free turkey dinner was one of the attractions to bring out a large congregation to hear the annual reports and to pledge the budget for the new year at Pico Heights, Los Angeles.

—The first year of W. T. Barbre at Rennselaer, Ind., has been crowned with success. One hundred and forty-four new members have been added to the church, and the Sunday-school has more than doubled. The finances of the church have been put upon a sound basis and the gifts to missions will be four times any former figure. Mr. Barbre was an army chaplain and came to this church directly from the army.

—J. H. Goldner, of Euclid Avenue church, Cleveland, is announcing a series of twelve Sunday evening services in which he proposes to tell the story of Jesus.

—The building debt of the Galesburg, Ill., church was decreased by \$10,000 last year under the efficient leadership of S. H. Zendt. The missionary giving was increased by 200 per cent and there were 69 accessions to the church. During the year the pastor's salary has been increased by \$700.

—The Abingdon, Ill., church has displaced the duplex system in its giving and now the members make one pledge to all interests, with the understanding that each Sunday 25 per cent of the money will be set to one side for the larger interests of the kingdom. This plan is being carried into a number of the churches of western Illinois by the district superintendent, Ward E. Hall. Mr. Hall helped in the financial canvass in this church. A. M. Hale is pastor.

—The Brotherhood Class of the Disciple church in Owosso, Mich., recently entertained a similar class from the Congregational church at a banquet. The result of the evening was a splendid feeling of amity and co-operation between the leaders of the two churches. F. D. Draper is pastor of the Disciple church.

—J. J. Castleberry is conducting a series of special services in the church at Hagerstown, Md., of which W. M. Norment is pastor.

—A thousand dollar Christmas present sets a new record among Disciple churches. This is the amount that Long Beach, Cal., church gave their minister, Geo. P. Taubman.

—W. E. M. Hackleman is now at Enid, Okla., where he is assisting in some special meetings. He conducts some classes in music in connection with this enterprise.

—The annual meeting of the West Jefferson Street church, at Fort Wayne, Ind., of which Ira L. Parvin is pastor, heard the best reports in the history of the church. The total receipts for the year were \$7,296.00, of which \$1,462.00 were for missions and benevolences. 2,587 calls were reported. There were 74 additions to the church, at regular

## THE AWAKENING OF ASIA

By H. M. Hyndman, author of "Clemenceau: The Man and His Time."

This book is the outcome of forty-five years of study and intimate knowledge of the Far East—a permanent book but also an extremely timely one for those interested in Shantung and other questions of the moment.

"This is the language of a prophet—stern, denunciatory, the embodiment of a flaming spirit of righteousness. The same downright vigor and interest characterizes all of the opinions of the Far East expressed by this eminent Englishman. The reader is conscious of being in the presence of a man whose mind is cleared of cant."—Springfield Republican. \$2.00, plus 12 cts. postage.

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services. During the year 200 hymnals were purchased, and the church was decorated at a cost of \$1,000.00. The Endeavor Society is the largest in the city. An every member canvass provided for the 1920 budget and increased subscriptions to missions nearly 200 per cent. The congregation voted to enlarge its building for Sunday School. They also voted a \$400.00 increase in the pastor's salary.

—N. S. Haynes, a veteran minister of the Disciples, is wintering with his aged wife in Florida and he has gotten some relief from his sufferings. He has been afflicted with neuritis in recent years. He recently sent a New Year's greeting to First church, Lincoln, Neb., of which he was once pastor.

—It is the style for churches to provide parsonages these days. Sam I. Smith is occupying a new ten thousand dollar parsonage at Parsons, Kans., and Harvey Baker Smith is getting ready to move into a new parsonage at Hutchinson, Kans.

—The World Conference series of addresses which O. C. Bolman, superintendent of West Central District of Illinois, is providing for the churches has proved popular. The speakers for Fulton county are Mrs. Austin Hunter, Ward E. Hall, S. H. Zendt, Clifford S. Weaver, O. C. Bolman, Mr. and Mrs.

S. B. Waggoner, Fred Wilson and N. J. Evans. The district convention of this district will be held at Macomb, May 17-19, and the program is now complete.

—A great day of consecration was held in Lawrence, Kans., church following the Student Volunteer Convention in Des Moines. Ten students of the state university had gone to Des Moines from the church, and all of these, six women and four men, came forward at the close of the pastor's sermon to dedicate their lives to special Christian work. Most of them will become foreign missionaries.

—First church, Canton, O., of which P. H. Welshimer is pastor, made a good record last year. The total amount of money raised was \$46,458.92, of which

### EVANGELISTIC SINGER

Ben Claire Crow, baritone, announces that he will return to the evangelistic field after February 1st, as gospel soloist, pianist and general assistant evangelist. Mr. Crow closed his pastorate with the Morgan Park (Chicago) Church of Christ after three years' successful ministry. He has won no little recognition as a concert artist in all parts of the country and is now singing in Eastern Canada. Finest of recommendations furnished upon request. For terms and dates address 1722 W. 100th Place, Chicago, immediately. The comments reprinted herewith were written concerning Mr. Crow's work, unsolicited:

Muscle lovers of Pierre who attended the concert at the Baptist church Saturday evening listened to a delightful recital. From the first charming "Alette" sung vivaciously in French through other dignified songs, tender ballads, impassioned and stirring numbers, to the last satisfying encore. Mr. Crow delighted his appreciative audience with his charming manner of presentation, his splendid voice, and exquisite control of it. The praise of his listeners was whole hearted and most enthusiastic, as befits praise to an artist of such ability. —Daily Capitol-Journal, Pierre, South Dakota.

Mr. Crow possesses a most happy combination of a pleasing personality, splendid baritone voice of good range and wonderful artistic temperament. His rendition of "It is enough" displayed excellent control of voice and most tasteful phrasing. In the "It was not so to be" from Nessler's "Trumpet" the mezzo voice quality was decidedly noticeable. His selections gave him opportunity to convey many moods from the very lightest to the deepest of dramatic emotions. —Mercury-Herald, San Jose, California.

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\$9,483.48 was for missions and benevolence. The accessions to the church were 271. The pastor conducted 120 funerals and married 196 couples. The church has the record of receiving new members every Sunday for three and a half years. The congregation has recently purchased property adjoining the church on which an additional building will be erected for Sunday-school purposes and to house certain institutional features. The church and its auxiliaries supports ten missionaries.

**NEW YORK** **CENTRAL CHURCH**  
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—The annual report of West Side church, Springfield, Ill., is full of evidence of progress. R. H. Heicke, the minister, reported that during the year he had preached 120 times, conducted 26 funerals and married 14 couples. The congregation received 42 new members the past year. The resident membership is 687. The total missionary contributions for the past year were \$2,003.37.

—J. J. Rupert has given up the pastorate to take charge of a large ranch at McCook, Neb. His last charge was at Nortonville, Kans.

—R. A. Doan, of the Foreign society, plans to sail for the orient within a few weeks in the interest of the societies.

—L. R. Patmont, whose name appeared a few years ago in connection with the trouble with the wets in Danville, Ill., and who was reported to have been kidnapped, is now a welfare worker of the Cudahy Packing Company at their plant at Cudahy, Wis. For several years he has been pastor of an American church in Cincinnati.

—A series of funeral sermons is the novel feature at Richmond Avenue church, Buffalo, N. Y. These are "Funeral Sermon of the Sinner," "Funeral Sermon of the Moralist," "Funeral Sermon of the Christian." E. H. Wray is pastor.

—L. S. Harrington has closed his work at Lancaster, Mo., and begun a pastorate at Hedrick, Ia.

—Sumner T. Martin has closed his first year at Loveland, Col. He reports 116 accessions to the church and the giving of \$800 to missions, the largest in the church's history. The year closed with all bills paid and a balance in the treasury.

**Memorial CHURCH OF CHRIST**  
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Herbert L. Willott, Minister

—Allan T. Shaw is making a good beginning of his pastorate at Greensburg, Ind. There have been fourteen accessions to the church recently. The Every-member canvass resulted in the best provision for the church's needs in its history. Mr. Shaw is in charge of the Interchurch survey in his county.

—Mrs. Nancy Muckley died at the home of her daughter in Butte Mont., Dec. 26. She was 86 years of age at the time of her death. She was the mother of George W. Muckley, secre-

tary of the Board of Church Extension. Her remains were shipped to Sparta, O., to be interred by the side of those of her husband. She became a Disciple early in life and has been a loyal and interested member of the church ever since.

—The church at Prescott, Ark., recently lost its building by fire. It has called Theodore F. Hall as pastor and will at once prosecute the task of erecting a new house of worship.

—T. W. Bellingham, Benton Harbor, Mich., has the advantage of living in a town with a reputation as a Gretna Green. In one evening recently he married 24 couples; in another 14.

—First church, Washburn, Ill., has recently started three Christian Endeavor societies. They all meet at six o'clock Sunday evening. The pastor,

Geo. A. Reinhardt, recently made an address at the annual meeting of the church at Gibson City, Ill. The Washburn church became a Living Link church in December.

—The New Berne, N. C., congregation has purchased a fine corner for \$7,800 and is now looking forward to the erection of a Sunday School building.

—Dr. George Hamilton Combs has been secured by the Linden Avenue church, of Memphis, Tenn., of which Walter M. White is pastor, to conduct the pre-Easter services this year.

—F. J. Stephens has resigned from the pastorate at Morristown, Ind. His resignation will take effect in ninety days. He has served this church for four years.

## Practical Inter-Church Methods

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# ISSUE 6